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THE
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For Christ's Crown and Covenant.

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MARCH, 1856.

LETTER FROM THE STUDENTS OF THEOLOGY AT SAHARANPUR.

[The following interesting letter is published at the request of the students of the Theological Seminary. It is the first of a correspondence which, it is expected, will be long continued, and be made mutually instructive and encouraging. The students of the Seminary desire to keep alive their own interest in the cause of Foreign Missions, by frequently sending words of greeting across dividing oceans to their fellow-students in India—that land endeared to them as the vast field of the Church missionary enterprise. They would feel more and more, that “the field is the world;” that there are *vacancies* in the idolatrous East, which call for help with a cry as loud as those in the wide West of this favored land; and they would keep this in remembrance, by seeking information from those who are best qualified to give it, from their own experience and observation of the wants and woes of their sin-enslaved countrymen. The letter is well written, full of earnestness, and breathes a spirit of Christian love, while it testifies as to what God has wrought through the instrumentality of our missionaries, and the prayerful co-operation of the Church at home. The students are impressed with its appeals, and they submit it to the young men of the Church, who “have not yet come up to the help of the Lord, against the mighty,” with the prayer that, animated by love to Christ and the example and spirit of those Hindoo students, they will give *themselves* a willing sacrifice, holy and acceptable to God, which is their reasonable service. The subjoined note of Mr. Campbell is characteristic: and manifests that his interest in the welfare of the Seminary is still, what it has always been, earnest and affectionate.—Ed.]

SAHARANPUR, Oct. 6, 1855.

VERY DEAR BRETHERN:—Your kind and interesting letter, dated April 7th, 1855, was received by us some time ago, and now we desire to return you our sincere thanks, and to wish much success to all your efforts to promote the glory of God and the welfare of your fellow-men, both in this and in your own country. Dear brethren, we feel deeply grateful to God for the great interest you manifest in the conversion of immortal souls. May God grant that your interest in us and your love for his cause, may be promoted and increased more and more. We rejoice to hear of the re-establishment of the Theological Seminary in your city. We greet you for the happy privileges you have been permitted to enjoy. Happy is that individual who improves the peculiar advantages granted to him, for the glory of his Maker and the welfare of his fellow-sinners. Though the number of students at present appears very small, we hope you will soon have a large number coming forward and seeking admittance into your seminary, to be educated in that knowledge which is able to make them wise unto

salvation; and we doubt not, the Lord will himself induce many hearts to devote themselves to his service, and to go forth as heralds of the Cross. The number of theological students in this place has been, in former years, about the same you have at present. In consequence of Dehra Station being taken up in 1853, one of our number, viz., Gilbert McMaster, was removed to that station; and since that time his services have been required there.

Thomas Orr, who came to this station and resided at the City Church, had been all the time permitted to join us in this class, and no doubt he knew his Master's will, but alas, only to be beaten with many stripes. A month ago, he "went from us, because he was not of us." It happened to him according to the true proverb: "The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." Thus our number, at this and Dehra Station, has been reduced to four students, who have been permitted by a kind Father to go through our Urdu Manual of Theology (which is a translation of the Westminster Assembly's Shorter Catechism, explained by Fisher and Erskine), and now we study the Confession of Faith twice a week. Beside this we have a number of meetings and Bible-classes every week. We feel that these seasons have afforded us much pleasure, and we are sure these opportunities have been productive of great and real benefit to us all. And we hope some of us who study theology will, in due time, be licensed to preach the unsearchable riches of Christ to those victims of sin and Satan, who sit in these regions of darkness and shadow of death.

But what is such a small number among so many millions, who die without the bread of life? Seeing the vast number to be instructed about Christ and his salvation, and also observing the plain language of Providence in opening almost all Hindustan for evangelization, which cannot be misunderstood by any who are anxious to know their duty in relation to perishing idolaters and bigoted Mahommedans, we are compelled to look to you, dear brethren, for help, to come over to this land, recognizing the responsibility imposed on you who love the Lord Jesus Christ, and assist us in distributing the word of life to those who lack it. Will you not pity these millions, and forsake your houses, brethren, sisters, fathers, and mothers, to receive an hundred fold in this life, and at last to inherit everlasting life in the next? Remember how the Saviour left his glorious throne, to be made of no reputation. Will not some of you, nay *many* of you, come to this land, according to the last injunction of the Lord Jesus Christ, with the sword of the Spirit in your hands, to assert the rights of the Saviour, and demand the liberties of those who have so long served sin and Satan? The cry for reinforcements, annually and repeatedly sent by missionaries to their respective churches, is not formal, as some may be apt to think; but it is a real one. It is to be lamented that they are not earnest enough in pleading the cause of their fellow-sinners. We are glad to hear that God is raising, in various lands, able and devoted preachers of the Gospel of truth. So let us

of this and that country join in this most glorious of all works. If, as you so eloquently say, "there are ties that connect us together, a bond of union in Christ, which distance cannot separate; if we are adopted into the same common family; if there is a community of interests and a mutual love:" then let us, dear friends, join our objects, our sentiments, and our aims, in promoting the glory of God our Maker, in the conversion of the immortal souls of our fellow-men, by our prayers of faith, by our cheerful contributions, by our personal services, directly and indirectly, by every means which lies in our power.

Last cold season, some two months were spent in the work of colportage. We travelled by turns, two at a time, through the district for many miles around Saharanpur, and thus the seed of the word of God was more extensively sown, the bread of life was distributed to thousands, and the glad news of salvation was proclaimed in more than 150 towns and villages. Our plan has been to visit four or five places each day, starting early in the morning, speaking and distributing books and tracts at each place, both in the straight way and to the right and left, stopping from one to three hours. By this means we were enabled to witness many and various affecting scenes of gross idolatry, and we saw new and fresh evidences to prove that Christian missions have very much yet to do to remove these evils from the hearts of the people. We are happy to think that the season of our going out again on this work of colportage is drawing nigh, when we shall be permitted to revisit (our lives being spared), those people to whom the riches of God's love in providing a Saviour for them, were proclaimed, and Christianity proved to be the only religion revealed by God. We are sorry to think that the missionaries at this station will not this season be able to spare two catechists at a time for this important work. Indeed, the laborers are few, while the harvest truly is plentiful; therefore the Lord of the harvest must needs be entreated by the children of the Church, to send forth more laborers into this field. Nowadays, when we go forth to the platform of the City Church, and in the streets of the towns, to proclaim Christ to be the only Saviour of sinners, we have discussions with Mohammedans every day. They have during the past attempted to retire with triumph, but now they are obliged to depart with evident features of sorrow. The war of words and arguments is still going on. The falsehoods brought forward to prove Mohammed God's greatest prophet and friend, are too gross to pass for truth with any but themselves. Their learned men have written works against Christianity, and have selected a long list of passages, both in the New and Old Testaments, to prove their claims. We are inclined to think they would not be interesting to many. We, therefore, mention two or three only. They say Moses has written about Mohammed in Deut. 18 : 15 : "The Lord thy God will raise up unto thee a prophet," &c. &c. Again, David has given a hint in the Book of Psalms, 45 : 3 : "Gird thy sword upon thy thigh, O most mighty," &c. Again, Isaiah, 42 : 1 : "Behold my servant, whom I uphold,

mine elect, in whom my soul delighteth." In the Gospel of John, 14: 16, 30: The Comforter, and the Prince of this world, is none, as they say, but Mohammed. We might mention that in answer to these objections and claims, works have been written to prove, to any man of sense, that these are false claims. Still they choose to persist in this gross error. Again, all Mohammedans, with one accord, assert that the Jews and Christians have corrupted their books, in order to take out their prophet's name from them. At other times they try to prove that the Bible is cancelled by the *Koran*, and it being the last rule of God, it is the duty of all to make it the rule of their conduct. Thus they come with thousands of such falsehoods, which it would be tedious to mention. Will you not, my dear friends, pray for these hard-hearted and bigoted Mohammedans, who try to frustrate the grace of God and reject the plan of salvation, knowing that God the Father has promised to give these and all other nations to Christ, to be his humble worshippers, and to rely wholly on him for the salvation of their souls?

Now we close this with a request to pray for us that God may pour out his Spirit on us, that we may be enabled to stop the mouths of gainsayers and proclaim the word of God boldly, that many may be induced to embrace Christianity.

With many fraternal regards to your pastors, teachers, and scholars of the Sabbath schools, and praying you to receive the same for yourselves,

We remain, dear brethren, ever yours in Christian love,

T. W. J. WYLIE, JOHN N. McLEOD,
ISSACHAR, GILBERT McMASTER.

To the Students of Theology.

DEAR BRETHREN:—While doing myself the pleasure of forwarding this letter from the students here, I cannot but avail myself of this blank corner, to send to you, one and all, my *warm* Christian regards, and best wishes for your success in study, and in your future labors. The pupils and teachers in the Sabbath schools of our Church, and the theological students, occupy a very high place in my affections. You are *the hope* of the Church for future years. You are often the subject of my prayers. There is a great and glorious work before you. *O, how wide* and interesting the field! Divine grace will be sufficient for you. Your time of labor will be short, your rest and reward will be *eternal*. We are trying to raise up young ministers of the Gospel here on Heathen ground. Fine, steady, Christian men they are. Pray for them and for us.

Ever yours,
J. R. CAMPBELL.

(Continued from page 10.)

CHURCH DISTINCTIONS.

No. II.

4th. WHAT constitutes the terms of communion in the Reformed Presbyterian Church?

A direct and satisfactory answer to this query is found in the formula of queries, or "Terms of Ecclesiastical Communion," presented to all persons making application for fellowship in this Church. By these terms, any person admitted into the fellowship of the Church gives his consent to the truth, "that the Scriptures of the Old and New Testaments are the word of God."

This truth, intelligently and honestly confessed, like the summary one, "I believe that Jesus Christ is the Son of God," is sufficient to constitute the basis of church fellowship. But as the heart of man is deceitful, and men, personally and socially, are inclined to depart from the truth of Revelation, it becomes necessary *to test*, as far as possible, the sincerity and intelligence of church applicants. This is fitly done by the use of a *creed*, or what is termed "The Subordinate Standards of the Church." Those in the Reformed Presbyterian Church are, The Confession of Faith, with the Catechisms, Larger and Shorter, the Testimony of the Church, the Presbyterian Form of Church Government, the Directory for the Worship of God, and the Doctrine and Duty of Covenanting, personal and social, with the descent, or continued obligation thereof upon those represented in the taking of them, as well as on the actual covenanters. The acknowledgment of these subordinate standards, as agreeable to the word of God, and a life and conversation becoming the Gospel, are required of all who enter or continue in the fellowship of the Church.

In answering the above query, it is not deemed necessary to state farther, than that the Reformed Presbyterian Church has always held to the necessity and importance of a definite and public creed. This is alike necessary in honesty, both to the Church and to the world. No one coming to the Church, with her creed before him, needs be deceived; and she will not be disappointed in any of her members who is honest and faithful to himself.

By these terms of fellowship, it will appear that the Reformed Presbyterian Church is a continuation of the Reformed Presbyterian Church of Scotland, as established in the years 1638-49, when her standards were formed and adopted as the *creed* of the Scottish Church. These standards are the same now, as then, without note or comment. She therefore claims to be the regular descendant of the Reformed Presbyterian Church of Scotland, adhering to the whole of the covenanted Reformation attained to in those days, subsequently witnessed for, even to death, by their forefathers, and adhered unto, when they were in part abandoned in the Revolution establishment of 1688. To this identity of the Reformed Presbyterian Church with that of Scotland, there is an apparent exception in the existence of her Testimony. She then had no Testimony distinct and separate from her Confession; now she has. To this it is sufficient to reply, that the Testimony does not, and is not designed to exhibit any new or additional truth or duty, to what is in the Confession. Nor is it designed to be a comment or explanation of what is in the Confession, or to state

how the Confession is understood; but it is designed to be a judicial exhibition of the same truth, with a testimony against opposite errors. This Testimony became necessary from the opposition made to the doctrine of the Confession by various errorists, and by those various steps of apostasy from the Reformation attainments, made both by the states and by the churches in that and in other lands. Though a Testimony did not then exist, the apostasy of subsequent days rendered it necessary, and its existence is farther proof of the identity of the Church then and now as "walking by the same rule," and "minding the same things."

5. What is the use of a Testimony, distinct, and separate from a Confession of Faith?

To this query an allusion is made in the answer to the previous one. It is now more distinctly answered, that a Testimony is necessary, both on a *general* and on a *special* ground. There is a standing, a progressive contest between truth and error in the world. In this contest, the Church is constituted and called to be a witness, by the Redeemer, who says to her members, "Ye are my witnesses." For this same general reason, the Church is denominated "the pillar and ground of truth."

In acting the part of a faithful witness, the Church behooveth to confess the truth; and she equally behooveth to oppose, condemn, and testify, *judicially*, against all contrary error. This is necessary from the nature of testimony bearing, and it is warranted by Scripture example. John the Baptist bore testimony of the Saviour as the Messiah. When inquired of, who he himself was, he replied, "I am not the Christ," but "I am the voice of one crying in the wilderness, make straight the way of the Lord." And so Christ himself testified, to the angel of the Church of Pergamos, "I know thy works, and where thou dwellest, that thou holdest fast my name, and hast not denied my faith; but I have a few things against thee, because thou hast there them that hold the doctrine of Balaam; so also hast thou them that hold the doctrine of the Nicolaitanes, which things I hate."

Thus we see the Bible gives the form of confessing the truth, and of condemning the opposite errors. The Church, which is faithfully doing her duty, may also be expected and is warranted to do the same thing. But we have said there is a special reason why the Church should have a Testimony distinct from a Confession. There are apostates from the truth. This apostasy may be personal, ecclesiastical, or national. Julian was an apostate from Christianity. The Church and State of Great Britain were guilty of apostasy. From this latter fact the Reformed Presbyterian Church behooved to have a testimony, to show the various steps of apostasy on the part of the Church and State from the Reformation attainments. This our forefathers did, when they prepared and adopted their Testimony, in behalf of the whole of the attainments of the Second Reformation, and setting forth the various acts of delinquency therefrom, chargeable both on the Church and the State. For these and other reasons it is and will be necessary, that the

Church have a Testimony in behalf of the truth, and condemning the opposite errors.

But it may be asked, what is the necessity for two separate books, a Confession and a Testimony? It is answered, there is no known indispensable necessity for the two books. The more simple the Confession and Testimony of the Church, the better. And if the thing be done, there cannot be much room for a controversy as to the form. Our forefathers had their way; and if a more excellent way can be had, let it be shown. But in the meantime till that be done, let us hold fast what we have.

6. Which of the churches in Great Britain, or in North America, adheres to the standards of the Reformed Presbyterian Church of Scotland, as attained to in the years 1638-49, and that without alteration?

So far as it respects the churches in Great Britain, we are not much concerned to give an answer. This they can do for themselves. And it is worthy of statement, that so far as the Reformed Presbyterian Church is concerned, it is done by sundry of her valuable members. We especially recommend to the attention of the reader, the Catechism of the Rev. Thomas Masters, of Strathmiglo, Scotland. It is a work that brings into small bounds much useful information, as to the distinction of churches in Great Britain.

It may not be amiss to observe, that there are but four churches (if that many), which will contend for the honor of being the legitimate descendants of the Reformed Presbyterian Church of Scotland, viz., the Established Church, the United Presbyterian Church, the Free Church, and the Reformed Presbyterian Church.

It has become common, of late, on both sides of the water, to eulogize the Covenanted Reformation, to sing the praises of the martyrs for truth, and to boast of them as "our Reforming forefathers." In this we have cause of joy. It is good to see men take pleasure in the rubbish and stones of Zion. And if any church can show a fairer, a juster claim to the identity of the Church of Scotland than the Reformed Presbyterian Church, we are prepared to give it to them, to fall by their permission into their ranks, or to follow after, however faintly.

As it respects the churches in America, we are not aware that it is necessary to say much in the case, inasmuch as no church, save the Reformed Presbyterian Church, puts in a claim for the identity of the Reformed Church of Scotland; this we say, because, so far as known to us, all the churches in America, have actually altered the Confession and Standards of the Church of Scotland, and so have added to or taken from the same. To this, it may be said, the Secession Church is an exception, inasmuch as they have not altered the Confession of Faith. To this it may be answered, they have virtually altered it in their Testimony, where it is said we receive the Confession of Faith, so far as it agrees with their Testimony, which manifestly, in sundry respects, is at variance with the Confession.

These things being so, we think it not necessary to say more on this point, than what is said in answer to the fourth query in this article. The Reformed Presbyterian Church, by adhering to the integrity of the standards of the Reformation Church of Scotland, and by applying them to the true ends and purposes of the Christian life, do maintain or claim that they are the regular descendants of said church.

We are aware that it may be said, "the attainments of the Second Reformation were imperfect, and we are not bound to abide in them, only as they accord with the word of God." To this we cordially say, Amen. All that is contended for is, that these standards be not condemned till they are shown to be not scriptural. It is objected to as a thing not honorable, to change the Confession of Faith, and then to say it is the same, or to alter it, not first showing its error.

The Reformed Presbyterian Church does not endorse all that is in the standards and acts of the Church of Scotland. They do not say that the truth, in every phrase, sentence, or word, is the most happily expressed. She says, that she approves of the *whole doctrine* of the Confession of Faith and Catechisms, and that this doctrine is not to be taken from detached sections, but from the whole book, consistently explained, comparing part with part, and explaining the more obscure by the more plain. In this way we give our adherence to the entire attainments of the Second Reformation, as set forth in the standards of the Reformed Presbyterian Church. At the same time we admit, that the same doctrine, in those chapters altered by the Presbyterian churches in America, and in other chapters not by them altered, may be expressed in words or language less exceptionable. But we cannot agree to the condemnation of the Confession, and of our forefathers, for error in the book which it does not contain, and which our fathers and we utterly disclaim and repudiate.

There is remaining another query proposed by your inquirer, to which I may at another time give some attention.

(To be continued.)

WHEN ARE WE HAPPIEST?

BY HEINRICH WEIRE.

"True happiness (if understood),
Consists alone in doing good."

SOMERVILLE.

IN searching through the alphabetically arranged "word-book," with the meanings thereof, for the definition of *happiness*, I find it to be—"felicity." Turning to said word, I read it means—*happiness*; *i. e.* happiness is felicity—and *vice versâ*.

These definings say much in behalf of the non-contradictoriness of the dictionary, yet reflect but little light upon the meaning of happiness, as a word.

We must therefore search further. Somerville (see quotation above) gives us a better and more easily to be understood definition; while Pope writeth poetically that—

“Fixed to no spot is happiness sincere;
’Tis nowhere to be found, or everywhere.”

One of our “American lady poets” of moments when she was most happy, says:

“There is a spell in every flower,
A sweetness in each spray,
And every simple bud has power
To please me with its lay!
And now there is a happiness
In everything I see,
Which bids my soul rise up and bless
The God who blesses me.”

Paley briefly but truly tells us: “Happiness consists in the constitution of the habits.” And beautifully Burton has it, that “As ivy twines around the oak, so does misery and misfortune encompass the happiness of man. Felicity, pure and unalloyed felicity, is not a plant of earthly growth; her gardens are the skies.” With a *wif* from Lander, I’ll close the quoted passages of this epistle: “Goodness does not more certainly make men happy, than happiness makes them good.” From which illustrations of my subject I cull the following items, or advance the own opinions of me, Heinrich. If we always be (or try to be) thoughtful about the welfare of others, *i. e.* to be “doing” little things to make other people happy, to cause smiles to beam upon tear-bathed faces, a pleasant smile, a kind word “fitly spoken,” a friendly action, will do it—make you, reader, oh, so happy! A good deed done will quicken the joy-tide through your heart. Cast a means here, and a means there, like seed-sowing, that may brighten the eye, cheer the heart, wreath the lips with a smile of the “least,” and the “lowest,” of the richest or poorest of our brethren, and our hearts will be filled to the overflowing with happiness and joy, as true as earth can give.

No day has been, no day, I think, will ever be, when not a single object or opportunity has presented, or will present itself for our “doing good;” being happy in making happy.

Lighten, if you can, the load of affliction of a fellow-pilgrim in our earth-journey, reader mine well-beloved, and then see how light your heart will bound; how very beautiful the earth-objects will appear; how sweet the songs of birds; how bright the sky above, will then become to you.

Not only on Christmas, New Year’s, and Thanksgiving days, or festival occasions, but many times, often, always, the poorest of you, may know, feel, experience, be blessed, with inward, lasting happiness—joyous, overflowing happiness. I have said it.

And certainly you will grow better and better, even be more and more heavenly-minded (“which is life eternal”). The sun beams you scatter along your paths will surely shine resplendent back into your own hearts again, purifying, enlightening, blessing. Your

faith in Jesus, our great teacher, of the best and only way to secure pure, true happiness, will grow firmer, as your love, in deeds and thoughts of kindness to your brothers, fills and strengthens your souls.

Again: I think that he who overcometh many, or one, evil habit; when he feels he has conquered it, and stands, as it were, with his foot upon it, trampled into the ground, knows an enviable happiness, experiences moments he may well call the happiest. When sins have long held us captive, and the future looked black and dark and hopeless, and the good God in a moment changed our hearts from hate to love; when then heaven, with all its indescribable, unfading, unailing joys, came to our minds, and we left off the deeds of the body, and looked up to our Father in heaven for mercy, for the precious Saviour's sake! and then, when we knew and felt the change from eternal death to eternal life and love! oh, reader, was not that moment the happiest of your life? When we know we have anchored on the "Rock of Ages," a deep, precious joy is ours.

In the multitudinous pleasures the world affords, we fancy we feel very happy; but often, in many cases, I think we mistake. While they last, we forget, as it were ourselves, and yield to the passing so-called pleasure.

After late parties, mostly follow headaches. After gambling, conscience (if not too hardened) aches. After fire-water drinking, comes restlessness, misery, delirium. After the mystic, pleasurable feelings of the play (in five acts, farce in one), or the many circles and motions of the dance are gone, we grow sad, that reality is so real. And so too we often feel after perusing, with unabating interest, and, for the time, pleasure, a highly concentrated, fearful incident, intense love-passages, thrilling adventures-full-of, romance.

We sleep in momentary happiness as we read the well-filled pages, and anon awake to real life around us, and then, oh, so unhappy, because people and things around are not tinged and colored, bathed in golden sunsets, brilliantly bedecked, and as foolish and nonsensical as the scenes and characters in the book just read and finished.

He who attends to his own business faithfully; he who is a true Christian; he or she who has communion with Jesus; he or she who makes others happy, blessing and being blessed; they who go about *doing* good; they who use their talents aright; who live as accountable beings should; they who look at the brightest side of the pages of their books of life; who see the best points in the character of others; they who live and let live, who do not fret at every trifle,—I say, are happy.

And, reader, in each one's closet, at least one hour every day, may be found true happiness; the happiest moments of the day; in studying the WORD, in communion with Jesus in prayer. In "working for Jesus" we will have true joy, and happiness in trying our part in building up the kingdom of God here.

And then hereafter, when the fight of faith is over, and we have

won the crowns with the many stars therein, we will be unspeakably happy ; ever happy as we bow before the "King in his beauty," and be evermore "in the land which now" (seemingly) "lieth a very far off."

May you and I meet there, reader, oh, beloved!

REPORT OF OHIO PRESBYTERY ON THE THEOLOGICAL SEMINARY.

THE following report, approved by the Ohio Presbytery, at its meeting in Xenia, early in October last, was ordered to be forwarded to the Banner for publication.

The clerk of Presbytery forwarded a copy of the report, immediately after the meeting at which it was adopted; but from a notice in the December number, it appears to have been lost or mislaid, and in pursuance of the request of the Editor, the report is again forwarded, with a request that it be published in the next Banner.

Report of the Committee, as to the way of raising means to sustain indigent Students of Theology.

The Committee to whom was referred the above subject, report, that they have had the same under consideration, and find it to be one of deep interest, intimately connected with the raising up of a Gospel ministry, and deserving of the wise and judicious consideration of the whole Church.

There is not now, as formerly in the Church, a distinct class of men, whence a succession or supply of persons can be found for the continuation of the Gospel ministry. The Lord calls men from every condition of society, but he generally chooses them from the humblest abodes of life. We see that not many wise, not many mighty, not many noble are called, but God is often choosing the foolish and weak things of the world, to overcome the wise and mighty, that no flesh may glory in his presence.

Doubtless the hearts of many young men are often *moved* with a desire to be useful in the ministry, whilst they cannot see how they are to acquire those qualifications held requisite to the ministerial work. Schools, colleges, and theological halls are abundant, but they feel themselves virtually debarred therefrom, on account of their pecuniary disability. Hence many who set out with a view to the ministry, become weary on account of the way, and cease to make further exertions. Others still follow on, though faint and with tardy steps. In the meantime the world is waiting to receive the rising youth of the age, and holding out to them many alluring baits, whereby many are made to turn aside to the ways of unrighteous mammon. Hence from these and similar considerations, we find that candidates for the holy ministry are often few and far between. Now under these circumstances, especially when the Church is not holding out a helping hand to her rising youth, it is not strange that so few are seeking the office of a bishop, and

that to-day we are reduced to the melancholy condition of reporting to the world, that in the whole Reformed Presbyterian Church, numbering upwards of fifty churches, only five students of theology are to be found. O! tell it not in Gath, publish it not in the streets, lest the hearts of the righteous be grieved, and the hearts of the unenlightened triumph!

If such a state of things continues we cannot expect that the Church will be long able to occupy the territory which she now possesses, far less extend the boundaries of her habitation. The Committee, therefore, deem it not only proper, but highly necessary, that an effort, a united effort, be made in all our churches, to raise the means necessary to encourage the hearts and strengthen the hands of such young men as are devoting themselves, under the direction of the Presbyteries, to the work of the ministry.

With a view to accomplish this end, the Committee recommend to the Presbytery the adoption of the following plan; and that it be immediately brought before the minds of the brethren, in each of our congregations, settled or vacant.

Plan.

1. That an attempt be made to raise, in the bounds of the Presbytery, a sum not less than one thousand dollars, as a fund to sustain indigent students of theology, pursuing their studies in the seminary and under the care of the Presbytery.

2. That this sum be raised in five years, commencing with the year 1855, and payable in annual instalments, to the treasurer of each congregation, and through them to a treasurer appointed by Presbytery.

3. That the treasurer shall not loan money to any student, not under the Presbytery's direction, nor shall he loan annually, to any student, a sum greater than one hundred dollars.

4. That the money be loaned by the treasurer, on the order of Presbytery, free of interest, not payable before ordination; and so soon afterwards as practicable, in order that other students may enjoy similar advantages from said money.

5. That in case any student desist from his studies, he then shall presently refund the money received; and farther, in case any student die, who has received money, that his heirs or friends shall not be held responsible for the same.

The Committee only further add, that it is understood one-half of the above sum is already raised in one congregation, on the above plan, and that, therefore, it is hoped that a sum much larger than what is named will be raised in the bounds of the Presbytery, and if possible it will be assumed by the members of Presbytery before they adjourn.

All which is respectfully reported by the Committee. Certified, a correct copy, by E. Cooper, P. Clerk.

TERMS OF COMMUNION OF THE REFORMED PRESBYTERIAN CHURCH IN THE NEW HEBRIDES.

THE following letter to the Rev. Dr. BATES, Glasgow, will be read with interest.

ANEITEUM, NEW HEBRIDES, Oct. 3, 1854.

MY DEAR SIR,—My last letter to you was dated July 11 and August 1, and was forwarded by way of China. Since that time several things have occurred of an encouraging nature, and which I hope will be interesting to the Committee and the friends of the mission.

Since that time I have baptized seventeen adults and five children. I mentioned in a former communication that I had a class of seventeen candidates for baptism, and church fellowship, with whom I met once a week. On occasion of Mr. Geddie's being here, about six weeks ago, we examined them together. After a careful examination, we considered that from their knowledge, the profession of their faith, and their general character, they were all eligible for church membership. On the day appointed for the baptism, Mr. Geddie preached an appropriate sermon on that subject, after which I shortly addressed them, proposed the questions in our formula, and administered the ordinance. It was a solemn and impressive occasion. The church was full, and all present appeared to take a deep interest in the proceedings.

The following is a literal translation of the formula for the admission of church members. I give you the first question also in Aneiteum.

1. Eka imi-isjis ninivaijeg intis incingki aijaua, et Atua inivai-
jec a Ihova, um cti lep ataug tah, ka o'o?

You affirm to be true this word, Jehovah is the true God, and there is no other, do you not?

2. You affirm to be true this word, there are three distinct, the Father, the Son, and the Holy Spirit, but they are one in heart, do you not.

3. You affirm to be true, that they are the words of Jehovah, which his servants wrote in the holy book, do you not?

4. You affirm to be true your sinfulness before Jehovah, and your inability to save yourselves, do you not?

5. You affirm to be true this word, Jesus Christ came down into this world and died, a sacrifice for our sins, do you not?

6. You affirm to be true this word, the Holy Spirit only can give you a new heart, do you not?

7. You desire to give up all heathenism and wickedness, to trust in Christ, to keep the commandments of God, and to lead a holy life, do you not?

You may think this is a meagre and not very clear statement of Scripture truth. Our object is to present before the native mind as short and simple a view as possible of the leading truths of the Bible, especially of those that bear most against heathenism, the

form of Satan's power on this island. The Unity and Trinity of God, the truth and authority of Scripture, the sinfulness and helplessness of man, justification by the atonement of Christ alone, sanctification by the Spirit of God, and the necessity of repentance, faith, and holiness, &c., are the points which we have endeavored to bring as distinctly as we could before the natives, both in our catechism and in our formula; and they appear to comprehend them better than one would readily expect. I have, indeed, often been struck, in listening to the prayers and addresses of the natives, with the correct views which they possess of the fundamental doctrines of the Gospel.

I have dispensed the sacrament of the Lord's Supper twice since the formation of the church at this station. The number of adult native members is twenty-eight; we have also five Samoans, making in all thirty-three, and nine children. May the great and good Shepherd watch over these few helpless sheep in this wilderness!

I mentioned in my last letter that at the opening of his new church, Mr. Goddie had married eleven couple. Every great movement on the one side of the island acts powerfully on the other. About three weeks ago we had a similar display here. In one day, at our Friday prayer-meeting, I married no fewer than thirteen couple. Four of the men had formerly had two wives each, but had put away one of them; and the four wives thus put away were also all married at the same time to other husbands. On the previous Sabbath, I preached on the nature and duties of marriage, and on that occasion, notwithstanding a very unfavorable day, we had a large attendance, especially of women. I read and briefly expounded the last twenty-two verses of the Book of Proverbs, which I had translated for the occasion,—a passage which the venerable Matthew Henry calls a “looking-glass for ladies, which they are desired to open and dress themselves by; and if they do so, their adorning will be found to praise and honor, and glory, at the appearing of Jesus Christ.” A looking-glass which would require to be frequently opened and held up before the sable-faced ladies of Aneiteum. When marrying the parties, I required each of the four men referred to, to declare publicly, that he gave up all claims upon the wife he had put away, and then married each of them to the wife he had retained.

I am happy to say that the Lord is putting honor upon his own instituted ordinance of marriage in the eyes of this people. It is not twelve months since the first Christian marriage was celebrated on this side of the island, and I have already married twenty-one couple. The half of these marriages have been to rectify the effects of heathenism. In five instances the bridegroom renounced one wife, and in other five instances the brides were those repudiated wives. And although the bitter fruits of former heathenism are occasionally springing up and troubling us, there is, nevertheless, a striking improvement taking place in the social relations of the natives. The marriage relation is acquiring a sacredness and a sanctity which nothing but the Word and Spirit of God could

have produced. Several other men who had formerly had two wives each, had put away one of them before Christian marriage was introduced here; with these, as with all publicly recognized native marriages, I have not interfered.

We have still three men professing Christianity who have two wives each; one of these is a chief who has newly joined us; the other is the chief of this immediate district, who was one of the first that professed Christianity here, but who has displayed a vast amount of duplicity and obstinacy in this matter. Not that he feels happy in his present state; he is constantly quarrelling with the one wife about the other. He has two settlements, and lives a week or two with one wife at the one settlement, and then quarrels and leaves her, and goes and lives a similar length of time with the other, with the same results. He thus vibrates between, till he has become quite a proverb. He has caused a great deal of anxiety and trouble. A good many men among the heathen have two wives each, and some three; but none more that I know of.

I mentioned in some former letter that there were very favorable accounts reaching us from Tana. Within the last three weeks we had a visit from a party of Tanese. Yaresi, the chief of a small district about ten or fifteen miles to the west of Port Resolution, with his brother and six or seven others, along with some natives of this island who had been on Tana, came over in two canoes. This is the district to which I referred some time ago, as being visited about eighteen months since by Waihit and some Christian natives from Mr. Geddie's station, who were taken to Tana by the vessel which took the small-pox thither. Yaresi's grandmother was a native of this island; both he and his brother have been frequently here, and both can speak this language. They came over at this time to see the progress of the Gospel on this island, and to seek a teacher to go with them to instruct them. One of the Christian chiefs from this side of the island was over on Tana some months ago, and told the Tanese that it was, *Mun ti nethoa im mun ti netho has Aneiteum*; that is, "There was no war and no wickedness now on Aneiteum." The Tanese were incredulous, and told him his words were false. When this party arrived, the chief and others lost no time in taking them round the island, to show them that his words were true. They caused the Tanese to leave their clubs, spears, and other weapons behind them, and the whole party walked round the island unarmed. The state of the island must have struck the strangers very much; a flourishing mission station with a large church on each side of the island; and the whole circuit of the island, one district excepted, dotted with school-houses, while, as the result of the Gospel, universal peace, mutual confidence and good-will round the whole island. They were so affected with what they saw that they were crying. It is to be remarked, that they saw the best of the island, as the greatest part of the heathen live inland. The first Sabbath they were in the church here we had torrents of rain, and the attendance was small, but on the second Sabbath the day was fine and the church well filled.

The appearance of so many natives decently dressed, and assembled for the worship of God, appeared to strike them very much. One day they came, accompanied by a number of our own natives, to see our house. When showing them through the house I opened the medicine chest and showed them the medicines. A heathen native of this island who had come with them from Tana, explained to them, of his own accord, the use of the medicines, and concluded by saying, *Mun ti nemehe anpeke ineingki*. "There is no disease on this island now." By disease I suppose he meant epidemics. This was a valuable testimony in behalf of the Gospel. One of the strongest prejudices against the Gospel on Tana, and indeed throughout all these islands, arises from the belief that Christianity is the harbinger of disease and death. The natives look upon teachers and missionaries as something like their own sacred men, and like them great disease-makers, and thence objects of dread. But here was testimony borne by a heathen, that the very opposite was the case on this island. On this account the possession of a few medicines and a little medical skill is of great importance to a missionary in this group.

Both Mr. Geddié and I, and also our principal natives, have had a good deal of conversation with this party. The chief says that he has long had a desire for the Word of God, especially since they were visited by Waihit and the natives from Mr. Geddié's station. He knew that the Word of God was here. He had heard that it was also on Fotuna and Erromanga, and he was most anxious to have it also in his land. He had often, he said, come to this island in the days of darkness for other purposes; he had come for red ochre to paint his skin, and hawk's feathers to deck his hair for feasts and dances, but this time he had come for the Word of God. He did not want the food or the property of the natives, but he wanted a teacher to instruct him in the worship of the true God. He said, moreover, that if we would send him a teacher, he would send a man and his wife to this island to learn the Word of God here,—these would also be pledges for the safety of our teacher. Mr. Geddié and I have each of us had a teacher and his wife in readiness for Tana for some months, and as we expect the missionary bark the *John Williams* to visit us this month, when the Samoan brethren arrive, we shall arrange with them as to what is to be done for Tana. We have in the meantime assured the chief that he shall have a teacher; and the whole party have left us to prepare for him, and to be ready to receive him when the vessel goes thither.

The change which the Lord has brought about on this island is telling favorably on the islands around us. There is a good deal of intercourse between Aneitum, Tana, Fotuna, Niue, and Erromanga, partly by means of canoes, and partly by means of the sandalwood vessels; and however much the change that is going on on this island strikes us, it must strike the natives a great deal more. Our teachers on Fotuna have written us, that the chiefs there are very anxious to come to this island to see the effects of

the mission. It was in this way that the change in Tahiti told so powerfully on the surrounding islands and groups about thirty years ago.

In many respects natives are the best pioneers; only it must never be forgotten, that native agency, whether from Samoa, Rarotonga, or Aneiteum, can only prepare the way for missionaries. They cannot translate the Scriptures, prepare and print books, &c. They can assist, but they cannot supersede missionaries; and unless they are followed up in a short time by missionaries, their labors are thrown away. Erromanga is about to be taken up at a very proper time; teachers have been stationed there for two years. The sooner that one missionary can be located on Fotuna, two on Tana, and four on Fate, so much the better. Were these all located immediately, they would soon, by the blessing of God, make room for twice that number.

The work on this island continues to advance very favorably. The heathen are offering no violent opposition, and though not rapidly they are steadily joining us. The chief of an important inland district on this side of the island, and a few of his people, have joined us. The most of his people, amounting to upwards of eighty, it is said, would join us; but they have no clothes to come to church in. Indeed the want of clothing appears to be the principal drawback at present with a great many of the inland natives; and, I am sorry to say, it is entirely out of our power just now to remove it. Our clothing, for native purposes, is entirely exhausted; and although a fathom of white or brown calico clothes a man very decently, as fashions go here, yet where they have to be clothed by the hundred, the task becomes heavy. One of the leading chiefs of Anan-un-se has all but joined us. He has not formally declared himself a Christian, but he has done what is nearly equivalent. He has cut down the grove of his *natmasses*. He has profaned their sacred ground by planting taro upon it. He has cut off his long hair. He has just been here to get medicine for a sore foot. He came decently dressed, stayed all night with a relation of his, and came to our school in the morning.

Mrs. Inglis and I continued to enjoy good health, but I am sorry to say that Mr. Geddie, for some time past, has been occasionally subject to ague and fever. Peace be with you all.

I remain, &c.,

JOHN INGLIS.

PRESENTATION IN THE FIFTH CHURCH, PHILADELPHIA.

At the annual congregational meeting of the Fifth Reformed Presbyterian Church, Philadelphia, a very interesting scene took place, after the regular business of the evening, of which, we were instructed by a resolution, to prepare a notice for the Banner. In accordance with our instructions, we shall notice it with brevity.

The members of the congregation, in order to testify their appreciation of the work of faith and labor of love of our pastor, presented him with a superior gold watch; Mr. George Hogg, on behalf of the congregation, made a very eloquent address, when presenting it. He referred to the various trials we had to encounter as a congregation. He said, "Our little bark with its faithful few had not long set sail upon the billows of the world, when it was tempest-tossed by the rude blasts of adversity; the rough waves swelled with threatening aspect around it; the pilot too was gone; he had left us to seek employment in a richer ship; the heavens above were filled with blackness; and in each breast hope seemed to die, and despondency cast its lengthened shadow upon each countenance; but the little band still trusted upon the precious promises of an immutable God, for he had said, 'Fear not, little flock; it is your Father's good pleasure to give unto you the kingdom.' A ray of hope streaked the horizon; God in faithfulness remembered them, and raised up *you*, our dearly beloved pastor; placing you at the helm; giving nerve unto your arm, and faith unto your heart, and enabling you to work diligently at your post; soon, by the blessing of God, those dark clouds were withdrawn, and the light of the rising sun saluted our joyous eyes; the prosperous winds of heaven then filled our sails, and over a calm and peaceful sea we now glide swiftly onward."

Mr. M'Auley made a very excellent reply; we regret our space will not allow us to give more extracts from those addresses; as we do not like to occupy the pages of the Banner with matter uninteresting to any of its readers. We hope the same feelings may long exist between pastor and people; may he be long spared to discharge his duty with faithfulness; for, indeed, he has been instrumental, with the blessing of God, in doing much good in this place. And—

If hushed the loud whirlwind that ruffled the deep;
The sky, if no longer dark tempests deform;
When our perils are past, shall our gratitude sleep?
No! we will think on the Pilot that weathered the storm.

CHAIRMAN OF THE MEETING.

January 7th, 1856.

INSTALLATION OF REV. JOHN M'MILLAN.

At a meeting of the Pittsburg Presbytery, held on the 9th of January, the Rev. John M'Millan, having received and accepted a call from the First Reformed Presbyterian Church, Allegheny City, was duly installed as its pastor. The Rev. John Douglas preached the sermon from 1 Cor. 1: 23. The Rev. George Scott proposed the usual questions. The Rev. A. W. Black, D.D., made the installation prayer, and gave the charge to the people. The Rev. Thomas C. Guthrie, D.D., gave the charge to the pastor.

The congregation was large; the singing excellent; and the whole services deeply interesting.

Mr. M'Millan enters upon his new field of labor under the most

encouraging prospects. We hope that the relation just formed will be a pleasant and profitable one, to both pastor and people, and that this installation will mark an *era* in the history of the Reformed Presbyterian Church in Allegheny City. *Com.*

AN APPEAL FROM THE BOARD OF DOMESTIC MISSIONS.

THE Board of Domestic Missions desires to call the attention of the Church to that portion of her affairs intrusted to its care. Owing to the fact that replies have not been sent (except very partially), to the questions put by the Board to the various Presbyteries, the information which the Board hoped to afford, cannot be given. These queries were put with the view of ascertaining the *actual need* of the Church at home, her real strength, and the prospects for growth. Without such information, it is not possible for the Board to discharge aright the duties enjoined by Synod. We ask the Church to grant for our use as large a sum as possible. There are very many feeble congregations, which could, with limited help, sustain a minister. In some instances, our licentiates do not receive the allowed *per diem* in the places where they labor. This deficit the Board must meet, but cannot with its present fund. Our licentiates and travelling ministers lean, to a good degree, upon the Board. *Its* faith is pledged for their support, and *it* is but the *endorser* for the Church.

We earnestly desire that the voice which cries from Home may be heard. There are numbers in the Church who see but once or twice in the year the feet of those who preach the Gospel of peace, for whom the Holy Supper is seldom spread, and whose Sabbaths go by in silence. Shall it long be thus?

The Treasurer has heard from only a portion of the Church, and he would earnestly ask those who have not yet sent their contributions on, to do so speedily.

REV. DR. DUFF.

WE had just space to announce, as we were going to press with the cover of the last number, that Dr. Duff had arrived in safety at Bombay. And it affords us much pleasure now, to present to our readers a few extracts from the letter referred to, received by Mr. Stuart. The Church, in Christian lands, desires to know more of this great and good man; and we shall aim at keeping our readers posted in regard to him; everything spoken or written by him, will not only be read with avidity, but be preserved as a memento of one, who, for his talents, his zeal, his self-devotion, his indefatigable industry, his eminent and successful labors for the cause of Christ, stands as the acknowledged "Paul," of the nineteenth century.—ED.

"BOMBAY, December 9th, 1855.

* * * "It was with gratitude to God, that on Monday last, I cast my eyes again on the Ghaut Mountains, beyond Bombay,

under the full blaze of an Indian sun, and soon found myself among the friends of the mission, and surrounded by hundreds in native costume.

“The second night after my arrival, I had the privilege of addressing an audience of *three hundred and fifty* native educated young men, who listened to me throughout, with an earnestness and fixedness of attention, which could not be surpassed on the part of an intelligent auditory in Britain or America. In this case, you see beautifully exemplified, the effect of a thorough English education.

“The vernaculars of this portion of India are the Mahrati and Gujerati. These are totally different from the Bengali, Hindi, &c., of our eastern side of India. Had these young men, then, not learned English, I must have been dumb amongst them. But from their knowledge of English, they were prepared to listen and benefit from an address delivered to them in English, by one who was a stranger to their vernacular.”

THE SENSITIVE PLANT.*

A STRAGGLING weed unheeded grows
 In beauty, 'neath the tropic sky,
 Whose tender leaflets quickly close,
 When fingered by the passer-by.

Should even some tiny insect thing,
 While sporting in the sunny ray,
 But touch the tendril with its wing,
 It shuts itself from light of day:

So careful is this floweret fair,
 To guard off each and every foe,
 That might destroy its beauty rare,
 And lay its leafy wonders low.

Ah! did our hearts as promptly give
 Resistance to the touch of sin,
 How happy would we always live,
 How pure and holy be within!

Those aching fears, which rend the breast
 And bitter make this vale of woe,
 Would settle into quiet rest,
 And peacefully life's river flow.

No clouds would wrap the soul in gloom;
 The way to Zion from thorns be free;
 Most sweetly would the desert bloom,
 And earth a land of Beulah be.

PHILADELPHIA, January 5th, 1856.

NEMO.

* The Sensitive Plant (*Mimosa sensitiva*), is found in abundance by the roadsides and in the savannas of tropical countries.

THE JEWS—AN INTERESTING MISSION.

IN view of the frequent and impressive calls in the Scriptures to have the Gospel preached "to the Jews," it has often seemed strange that the Christian Church has so long and so generally neglected them in their efforts to evangelize the world. Even in our own country, while the native and the foreign population, in nearly all their various classes, tongues, and conditions, have the missionary, the colporter, the tract distributor, or some one to plan and labor more or less on their behalf, it is a melancholy fact that the Jews, of whom it is supposed there are 150,000 in the United States, have scarcely a single man who is not himself a Jew, and even of these very few, to look after the salvation of their souls, and to prove to them out of their own Scriptures that Jesus is the Messiah promised to the fathers, and the only "name under heaven given among men whereby we must be saved." In the city of Philadelphia, with from 6,000 to 10,000 Israelites, there has not been, for some time, any systematic and persevering effort put forth for their saving good; and the great mass of them are sadly wandering in the thick mazes of their own traditions, or the more open, and, if possible, fatal influences of the materialism and infidelity of modern Europe—with few or none to care for their souls.

In this state of things, a short time since, the ministers of the Associate, the Associate Reformed, and the Reformed Presbyterian Churches in this city, were led to ask, in a weekly meeting, which they are accustomed to hold with great satisfaction with each other, for mutual conference and prayer, What can be done with these lost sheep of the house of Israel?—and learning that the Rev. S. Bonhomme—a man who has given evidence of his genuine conversion from Judaism to Christianity, and has had much experience in laboring among his brethren, his kinsmen according to the flesh—could be procured for this service, they have encouraged him to undertake the work of visiting from house to house among the Jews, holding conversations with them, distributing the Scriptures and tracts bearing upon the Christian faith, and in all ways in his power seeking to point them to Jesus as the "Lamb of God that taketh away the sins of the world." He is also engaged in delivering a course of lectures in the several churches of these bodies in this city, in exposition of the prophecies relating more especially to the Jews; and collections are taken up for his support in the work to which he has devoted himself. His labors commenced with the new year, under auspicious circumstances, and we are happy to be able to lay before our readers a report of his first month's labors.—ED.

Missionary Report of S. Bonhomme, for the month of January, 1856, among the Israelites in the City of Philadelphia.

Having entered upon this new field, it becomes my duty to furnish an outline of the operations during the present month.

Although I have nothing yet to report as to actual results, inas-

much as a reaping-time cannot be expected before a sowing one, still there are a few cases that may be mentioned as an encouragement in this difficult, yet hopeful work.

First. One of the most interesting, intelligent, and liberal-minded Israelites, having been met with in the basement shop of another Hebrew, with whom I was conversing upon the Messiah and the religion of the new covenant, he invited me to his store adjoining the former. I went, and we soon entered freely upon the all-absorbing subject of the prophecies that point to the first advent of the Messiah as a sacrifice for sins. The books of Moses, prayer-books in Hebrew, and an English Bible and Testament, were spread upon the counter, point after point was discussed, and I was allowed an opportunity of travelling over considerable ground, and of pointing out Christ as the promised Messiah. A number of other Israelites were present. As the last point in proof of Jesus being the Christ, I was called upon to show that the genealogy of the Saviour, by both Joseph and Mary, was in the appointed line, and of the family of David—a fact which is clearly demonstrated in Matthew and Luke, the former through the line of Solomon, the latter through Heli. Tracts were freely received in three languages, and before leaving I was cordially invited to call again. A Hebrew Bible and Testament are likewise expected from me on a future visit.

A *second* case of interest was that of an aged Israelite, with whom I had met, about three years since. At that time he was living as an infidel, carelessly and even blasphemously; but I was then successful in inducing him to accept a Hebrew Bible and Testament. Since that time he has become interested in the subject of religion; and this visit was the means of opening the way for a free discussion of the doctrines of Christ, and of imparting a true knowledge of our fallen state, and the inability of any man to eradicate his corrupt principles, and to regenerate his unholy nature. The shaking of hands, and a cordial invitation to call again, were the politeness extended, as usual, to me.

In closing the present report, I would present one more case for special encouragement to the friends of Christ sympathizing in this important mission.

During last year a Jewish mother and her family, consisting of four children, arrived in this country from Europe. Among the children there was a young lady with whom I have been permitted to have many pleasant interviews on the great subject of the Christian faith. She has commenced to read the New Testament, is now residing in a Christian family, and is under regular instructions, which I have begun with her, both in the Old and New Testaments; she having not only expressed her strong conviction of their realities, but her preference of them also over the Mosaic system. She attends regularly twice a day at family worship, and upon the public ministry of the Gospel.

Last summer, while on a visit to the mother of this young lady, I was enabled to induce her to send two of her youngest children to the city mission Sabbath-school, and I supplied her family with

suitable tracts, calculated to produce the happiest results through the Divine blessing. Ought Christians, then, to despond because this work of evangelizing the Jews is a slow, a very slow one? Instead of desponding, ought they not confidently to expect, in due time, to reap, if they faint not?

I have distributed tracts in German, German and Hebrew, English, English and Hebrew, 384 pages; also, a German Bible, with Testament. Respectfully submitted.

S. BONHOMME, *Missionary.*

PHILADELPHIA, January 26th, 1855.

THE DUTCH REFORMED CHURCH, ON THE SUBJECT OF SLAVERY.

THE action of the General Synod of the Reformed Dutch Church, recently held in this city, upon the great question of the day, is an event of no ordinary significance. Several churches of North Carolina, as it appears, professing the doctrines of the Reformed Dutch, applied to the General Synod for admission as a separate Classis. The special committee of the Synod to whom the subject was referred, reported in favor of admitting the Classis, without any reservation in regard to slavery. Their report and resolutions, after a daily debate for nearly a week, were rejected, and instead of them, a resolution offered by Dr. Bethune, requesting the Classis to withdraw its application, was carried almost unanimously. This was the most courteous mode of declining Christian fellowship with the slaveholders, that could have been selected.

The remark of Dr. Bethune, that while he would not dare to refuse the privileges of Christian communion to a man merely because he was a slaveholder, slavery itself was, nevertheless, opposed to the spirit of the Gospel, expressed the feelings of nine-tenths of the body he addressed. The stand here taken by the Dutch Synod, is the stand that must and will be taken by the entire North, as well in its political as in its ecclesiastical relations to slavery.

The Synod not only refused to adopt the institution, but, without transgressing the rules of Christian charity and kindness, at the same time carefully refrained from taking any action that could be construed into countenancing slavery, or apologizing for it. It did not absolutely refuse to admit the Classis of North Carolina. But it substantially declined to do so without a qualification, expressive of its disapprobation of slavery.

It speaks to the South the language of almost the entire North: "We will not be responsible for this institution; we wash our hands of this iniquity."

That is the stand which the whole North must and soon will take as well without as within the Church.

The discussion on the reception of the Classis of North Carolina was then re-opened by Mr. Gause, who offered a resolution unfavorable to its admission, on the ground that slavery was a great evil, and the admission of the North Carolina Classis would cause dissen-

sions in the Church. Considerable excitement was created, and much warm debate, in which the Rev. Mr. Williamson, Rev. Dr. Scott, Elder Briukerhoff, and Rev. Dr. Bethune, participated.

The following resolutions, offered by the latter gentleman, were at length substituted for those offered by Mr. Gause :

Whereas, It is evident, from the opinions expressed on this floor, that this Synod cannot unite cordially in receiving the Classis of North Carolina within the limits of our Church ; and *whereas*, the Synod desires to treat the Classis with the kindness and courtesy due to brethren ; therefore,

Resolved, That the Commissioner of the Classis of North Carolina, be requested to withdraw his papers. Also, that a certified copy of the above preamble and resolution, with the action of the Synod, be sent to the Classis of North Carolina.

These resolutions were productive of much additional discussion ; but were finally adopted on a vote of 55 to 34.—*N. Y. E. Post.*

PRAYER FOR THE WORLD.

THIS is, indeed, the day of Alliances ; and of these, in the eyes of the Christian world, "THE EVANGELICAL ALLIANCE" occupies the most prominent place. It is one of the most ominous signs of the times, when Christians of the various Protestant denominations throughout the world, meet as brethren in Christ, on a common platform, to consult for the interests of Messiah's kingdom, and especially to unite the Christian Church throughout the world in prayer, for the conversion of the world unto God. This subject was brought forward in the meetings of the Evangelical Alliance held in London, in 1846 and '51, and again at the recent meeting in Paris. When the subject was brought forward, a committee of twenty was appointed to draw up an appeal, which, with the approval, and in the name of the Alliance, is commended to Christians throughout the world. There is something peculiarly interesting in the idea of a *concert of prayer*, by Christians of every denomination throughout the world, in behalf of the interests of Christ's kingdom.

We present our readers with the appeal, and are confident that from every family in our Church, the response will come forth, and the breathings of Christians throughout the world will ascend in unison before God in a *concert of prayer for the world*.—ED.

Conference of Evangelical Christians of all countries, assembled at Paris, Aug. 1855. Invitation to prayer for the Church and the World. Addressed to all Christians, by the Paris Conference.

Since the year 1846, when renewed efforts were made to promote a closer union between the members of the Church Universal, many Christians have agreed among themselves to unite in prayer on a particular day in every week. The number of those who have adopted this godly practice has continually increased ; and for several years past the same day has witnessed Christians in different parts of the world offering up the same prayers for their brethren.

The Paris Conference reiterates this appeal, and urges the adoption of the practice upon all their brethren. They invite all Christians to agree in presenting their prayers to the Lord on a fixed day in every week, for the following objects :

1. For the prosperity of the Church of Christ ; especially in-

ploring the blessing of God on missionary labors, whether home or foreign, established in those countries to which the persons whose signatures are attached to this document belong.

2. For the union of Christians in each country, and for the union of Christians of different countries, as all constituting the different members of the same body, which is the Church of Christ.

3. That it may please God speedily to remove those obstacles which prevent the universal extension of His kingdom, and to put an end to every system of error, idolatry and unbelief, which opposes itself to the doctrine of the Gospel.

4. That He would be pleased to hasten the general accomplishment of prophecy, and of those promises in particular which are made to Israel, and to the world at large through them.

5. That all who unite in these prayers may, through the grace of the Holy Spirit, progress in faith, in sanctification, and in spiritual peace.

Monday morning is the time which has hitherto been observed for this united prayer.

Christians who receive a copy of this appeal, are requested to have it translated into the languages of their respective countries. It is desirable that copies should be multiplied, and that Christian families should be invited to procure and circulate them, and to exhibit them in their houses, in order that as great a number of supplicants as possible may present themselves every week with the same supplications before the throne of God their Saviour on the day appointed.

For France.—G. FISCH, J. H. GRANDPIERRE.

For Germany.—F. W. KRUMMACHER, ED. KUNTZE.

For England.—C. E. EARDLEY, CARR JOHN GLYN.

For Switzerland.—ALEXANDER DE ST. GEORGE, ADRIEN NAVILLE.

For Italy.—L. DE SANCTIS, J. P. MEILLE.

For Holland.—ELOUT DE SOUTERWONDE, A. CAPADOSE, M.D.

For Belgium.—ED. PANCHAUD, LEONARD ANET.

For Denmark.—C. H. A. KALKAR.

For Sweden.—C. BERGMAN, Pastor; J. BERGER, Captain.

For the United States.—R. BAIRD, G. H. STUART.

For Turkey.—W. G. SCHAUFFLER.

THE NINETEENTH ANNUAL REPORT OF THE SAHARANPUR MISSION STATION.

October 1, 1855.

Missionaries:—REV. J. R. CAMPBELL, REV. J. CALDWELL.
Catechists, T. W. J. WYLIE, J. N. McLEOD. Scripture Reader,
ISSACHAR.

The preparation of our Annual Report for the past year, recalls to mind events both of encouragement and the contrary. While we have been afforded the privilege of rejoicing over the addition

of members to the Mission Church at this station, we have been called to mourn deeply the shameful apostasy of Thomas Orr, one of our native assistants. This man, after having for more than two years given us the highest expectations of his usefulness in the Lord's vineyard, became, a few months since, a renegade from our ranks, by connecting himself with the Mahomedans of this place. This act of daring contempt for the Lord Jesus and his Gospel, is felt the more from the fact, that this miserable individual was formerly by far the most prominent of our native helpers, in proclaiming the Gospel, and in opposing both Hindoos and Mussulmans, especially the latter, on the grounds of their respective creeds. No Mussulman could withstand his able arguments against Mahomedanism. Since his defection, we have learned from authentic sources, that considerable sums of money have been advanced him by his new friends. Indeed we have circumstantial evidence, that he was bribed by them to renounce Christianity, and embrace the religion of the false prophet. While, however, the enemy may thus seem to enjoy a temporary triumph, we are well assured that, in the end, this, and every other untoward event in our missionary experience, shall be made to further the very cause against which it seems so much to militate. A retrospect of the past missionary year serves to strengthen our conviction in reference to this point. An account of our operations has been arranged, as in former Reports, under different heads.

ITINERATIONS AND ATTENDING MELAS.

The journey to and from the annual meeting, was the only itinerating we were able to accomplish the last cold season, except what was done in the work of colportage in the district. The journey of 250 miles to the annual meeting, and returning, afforded numerous opportunities of preaching and distributing books, which were, as usual, when performing this journey, embraced by us to make known the Gospel. During several months in the cold season our catechists went out two and two as colporters, making a circle of about 20 miles all around our station, and visiting about 150 towns and villages, making known the Gospel, and distributing a large number of books. This we consider an excellent and economical method of evangelizing the masses of the people, and of creating interest and inquiry on the subject of Christianity, and it is our design, to pursue this course from year to year as we may have opportunity. We know of no way in which our native brethren may be more useful; and had we many more of them, they might all find employment in this department alone.

The fair at Hurdwar this year was attended by both the missionaries of this station, together with nearly all our native assistants, as well as two young men from the Orphan School. There were present also several missionaries from some of the other stations, so that our number in all amounted to eight; three of whom had just arrived in the country. The fair of this year being what the Hindoos call a *Khumbh mela*, which occurs generally but once in

twelve years, was attended by four or five times the number of pilgrims that assemble on ordinary occasions. The number would no doubt have been much greater had it not been for the fact, that till within a few months of the time for the mela, considerable doubt existed in the minds of many of their learned men, as to whether the present ought to be considered the great fair or otherwise. Eleven years only had elapsed since the former *Khumbh*, and hence the doubt respecting the matter. Though smaller than the fair of 1844, still this was a very large one, and opportunities for missionary labor were much greater than on ordinary occasions. The attention paid by the pilgrims to the message of the Gospel was very gratifying, and especially near the close of the fair. A few evinced their interest in the truths proclaimed, by making inquiries privately respecting the doctrines of Christianity. On the whole, we were more encouraged than on other occasions, in reference to our labors at this ancient shrine of Hindoo idolatry. Two other fairs, one about 30 miles distant, near the foot of the mountains, and another near us, were attended during the year, and good opportunities of usefulness were afforded: at the latter some books were disposed of at a low price—a mode of circulating our religious publications, preferable on many accounts, to giving them gratis. Still, until the desire of obtaining them for proper purposes becomes much greater than at present, we must continue the practice of trying to create that desire by their free distribution to all who are willing to read them.

CHURCH SERVICES AND BAZAAR PREACHING.

Our labors in this department have been the same as in former years. On the Sabbath two services have been held in Hindústani, and one in English. At the latter the attendance has usually been encouraging, as the residents at the station have generally availed themselves of the opportunities thus afforded them, to hear the Gospel, and sometimes our church has been well filled, with intelligent and respectful worshippers.

The morning services in Hindústani have been designed chiefly for the native church members, and that held in the City Church more particularly for the benefit of the heathen, though attended also by the native Christians, when the weather and other circumstances permit. During the year, two natives have been baptized and admitted to the communion of the Church, and several native children have been baptized. One native member died, and two have been excommunicated for immorality and apostasy. The whole number of communicants, including the missionaries is twenty-two. The conduct of the present members is such as becomes the Gospel of Christ, and as to encourage our hopes for the future. It has always been our aim to establish among the members of this infant church, a fair standard of principle and piety, so that those who may be added to it afterwards may have examples worthy of imitation. No member has been received without giving satisfactory evidence of having experienced a change of heart and manifesting a Christian walk and conversation.

The Gospel has been preached daily at the City Church, and very generally in the bazaars, and the attendance, as well as the attention paid to the Word, has been altogether encouraging. Many have heard gladly, and some seemed to be impressed at the time,—often the same persons have attended daily, manifesting an interest in what they heard, and a desire to know more of the way of salvation, yet strange to say, continuing in that condition, or relapsing again into indifference. What we want most of all is the converting influences of the Divine Spirit, to render the truth effectual in the minds and hearts of these people. Without these influences our labors must be in vain. For them we must continue earnestly to supplicate.

SCHOOLS.

The *English School* has had an average attendance of about 25 pupils. It is evident that the desire to obtain an education in English, is not so great at this station, as at some other places. The demand for the services of English writers is limited, and the people have not yet generally acquired such a taste for education, as to seek it for the pleasure it affords, or the intellectual power it imparts. Still, in the aggregate, a considerable number from time to time have gone forth from this school, not only qualified to be useful to their country, but intellectually convinced, at least, of the truth of the Bible, and retaining but little respect for idolatry. We still find it a good field of usefulness, and trust that the seals of truth, religious and scientific, will yet bear fruit to the glory of God. The first class study the Scriptures, Geography, History, Grammar, Arithmetic, and Natural Philosophy, with writing and composition occasionally. The other classes are advancing toward the first at various stages of progress. The orphan boys form a large part of this school, and for their sakes it is important to give it all the attention in our power, as we hope many of them may become qualified, after some years, for usefulness in the missionary work.

The *Vernacular School*.—During the first three months of the mission year, this school numbered nearly 120 pupils. On the 1st of January we gave the teachers and pupils notice, that in future we would require all to be present at the service in Hindústání, on the Sabbath, so that the classes might be examined on religious subjects. To prevent this object the teachers combined and left, and with them the greater part of the pupils also. The school has since struggled for an existence against much opposition, but we are happy to say that for some months past, it has numbered over 60 pupils, and is now increasing. After a hard conflict against much opposition and bigotry, we seem at length to have gained an important victory, and now all attend regularly on the Sabbath, and form an interesting congregation. This is what should have been required of them from the beginning, but now that this point has been gained, we hope our difficulties on this subject are over for the future. One of our native assistants, under our own superintendence, has given much of his time to the in-

struction of the pupils in Bible History, parts of the New Testament, and religious books, and they have received lessons in Geography, Maps, Globes, &c. Indeed, the same system of instruction as was fully detailed in our last report has been followed during the present year. The pupils seem always pleased and interested when lectures or conversations are held with them on popular subjects, such as the improvements and progress of society in other lands, and also on religious subjects, when these are brought down to the level of their understanding.

THE ORPHAN INSTITUTE.

The number of pupils in this school of orphan boys, as mentioned in the last report, was 13. Three have since been added, which makes the present number 16. All have enjoyed good health. Indeed it is worthy of our grateful acknowledgments to state that, with a single exception, not a pupil has died in this institution for more than twelve years past, and in that case the child came to us in a very weak and diseased condition. All are now happy, and doing as well as could be expected. How different their condition from what it would have been had they remained in heathen society! Here they are all well cared for as to temporal comforts, and suitable attention is paid to their intellectual and moral improvement. Their occupation has been the same as last year. Half the day has been given to English, and the other half to Hindústaní, Hindí, and Persian studies, so that their progress has been going on in both departments, with equal steps, and on the whole satisfactorily. They have persevered in committing the New Testament to memory, and have now treasured up in their minds more than three-fourths of it, and have had much of it explained to them. We desire that they may become "mighty in the Scriptures," so that with God's blessing they may be able and useful in after life. We do not wish to change their simple native habits of living, so as to place them in a false position, or to unfit them for such situations as they may be required to fill after they leave the institution. We hope in two or three years more, several of the largest boys will be ready to enter on some department of labor in the mission, and thus be able to support themselves afterwards. One young man was baptized during the year and admitted to the native Church.

This brief statement gives but a very general outline of our missionary labors during the past year. We have had, as usual, some trials of our faith and patience, but also many favors and mercies to acknowledge. We long to see the time, when the veil of covering, which still rests upon the hearts of the heathen, shall be removed, and when many shall anxiously inquire after the way of salvation by Christ Jesus.

Editorial.

THE CLOSING OF THE THEOLOGICAL SEMINARY.

THE exercises of the Theological Seminary for the present Session, close on the 5th of the present month. We would respectfully remind the Church of her indebtedness to the Seminary. The acknowledgments in the present number, show all that has as yet been received for the expenses of the Session now closing. The salaries of the Professors are now due. Will not each congregation at once forward its contribution to the Treasurer, Mr. Robert Steenson, 298 Frankford Road, Philadelphia.

MEETING OF THE DIRECTORS AND TRUSTEES OF THE THEOLOGICAL SEMINARY.

THE Board of Directors and Trustees of the Theological Seminary, will meet in the lecture-room of the First Reformed Presbyterian Church, Philadelphia, on Wednesday, the 5th day of the present month (March), at 10 o'clock A. M., to attend to such business as will come before them, in connection with the closing of the Seminary.

NEWS FROM INDIA.

IN addition to the very interesting report, we publish in the present number, we have received letters from Saharanpur, which state that the members of the Mission are all in excellent health, and the affairs of the Mission progressing. But as yet not a single word, in addition to the note we spoke of in our last, from the brethren Herron and Calderwood, though they had been almost a month in Calcutta, at the leaving of the mail. By the next overland mail, we expect to receive letters from them in time for the April number.

NOTICES OF NEW PUBLICATIONS.

LOOKING UNTO JESUS. A View of the Everlasting Gospel, or the Soul's Eyeing Jesus, as carrying on the Great Work of Man's Salvation, from first to last. By ISAAC AMBROSE, Minister of the Gospel. Philadelphia, J. B. Lippincott & Co. Shippensburgh (Pa.), J. C. Williams. 1856. 8vo. pp. 694.

"HE being dead, yet speaketh." The writer of this book has nearly two hundred years since passed from this earth; but he has left behind him, not only a monument of his worth as a defender of the faith, but a book, on account of which, no doubt, many "will rise up and call him blessed," as through it they have

been led to "look unto Jesus," and know him whom to know is life eternal.

Of the different works he left behind him, "Looking unto Jesus" has always been considered the best. While the reader, perhaps, will not find much that is new in this work, being written in the rather prolix style of the age in which he lived, yet he will find in it such a glow of sacred feeling, that will more than amply repay a perusal; above all, in its every page, he will find CHRIST, which cannot be said on behalf of many of the so-called religious publications of the present age. The book is an old friend. Many doubtless will be glad to see it in a new and attractive dress. It is for sale in Pittsburgh, by J. D. Williams, 45 St. Clair Street.

OBITUARY.

THE subject of the following obituary, Mrs. JANNET CAMPBELL, an aged disciple, and long a godly mother in Israel, daughter of pious parents, was born in County Derry, Ireland, July 21st, A.D. 1781, and emigrated to the United States of America in 1798.

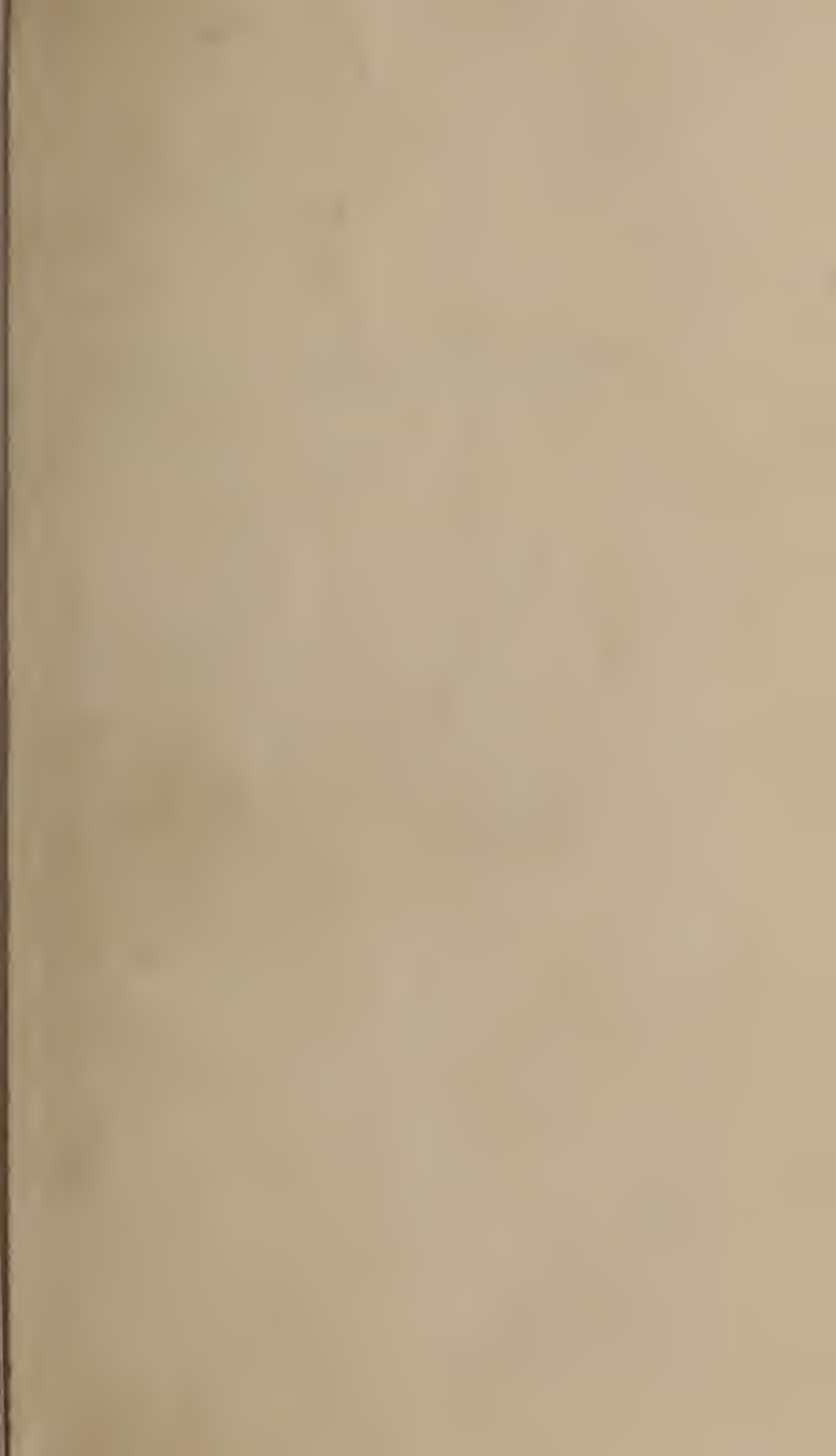
In early life she was married to William Campbell, a native of County Antrim, Ireland; then residing in West Pennsylvania.

After many years' residence in Crawford County, Pennsylvania, where the family was increased by the addition of eight children, they removed to Kentucky, and remained there until after the death of Mr. Campbell; when the widowed mother returned with her children, ten in number, to their former home in Pennsylvania, where she remained six years. To gratify the wishes of her sons, she afterwards removed to the State of Illinois, where she spent the remainder of her days.

Long a member of the Reformed Presbyterian Church, she adorned the doctrines of her profession by a life of faith and holiness; setting a godly example before her children and grandchildren; in all things directing them to walk in the footsteps of the flock, looking unto Jesus.

Eight days before her decease, she was struck with paralysis of the brain; and at intervals, when awaked to consciousness, said she had no sense of pain during her unconscious hours; but with a smiling countenance said she was falling asleep in Jesus. She counted the years of her widowhood—thirty-two years a widow; then the number of her children that had gone before her. Two days before her death, the last time she was conscious, she bade all farewell, saying that when she slept again, she would awake no more in time. So it was; the spirit calmly passed away to be with Jesus.

W.



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